THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Hear O heavens, and give ear O earth: For the Lord hath spoken. — ISAIAH i, 2.

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SPIRITUALISM.*

BY ELDER R. ALLINGTON.

BELOVED SAINTS OF THE CARLETON BRANCH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

In view of the spread of Free-thought and Spiritualism which is taking such rapid strides, and occupying the attention and minds of men in this generation, to the exclusion of the light of the glorious truths of the Gospel; and seeing by the papers that it is gaining ground in your district, I thought I would, in common with others of my brethren, warn you against giving too earnest attention to the subject of Spiritualism, seeing that it does not concern you, and is very likely, if you give your mind to it, to lead you astray. I am speaking more particularly with regard to Spiritualism than Free-thought, so-called. I am not so anxious with respect to the latter as I am to the former.

The manifestations associated with Spiritualism assume such strange and convincing phenomena, that man looking for knowledge and advancement, as he naturally does, is the more likely to be deceived by it, than if he were heedless respecting a knowledge of a future state.

Living, as we believe we are, in the last days, in the dispensation of the fullness of times, and believing that in the near future, the thousand years of millennial rest will be ushered in by the second advent of the Messiah, we are led to understand, and we fully believe, that the powers of Satan will be made so manifest that every effort will be made to "deceive, if possible, the very elect," and that "except those days be shortened no flesh shall be saved." We have the assurance, however, that for the elect's sake those days will be shortened; but we have no assurance that all who have embraced the truth will remain steadfast and enabled to overcome every temptation that may and will beset their path.

* This article is a letter written by Elder Allington to the Saints living in the Wairarapa District, New Zealand, where it appears that Spiritualism is making some progress.—ED.

Now, I have no hesitation in saying, that Spiritualism is one of the principal powers of Satan that will be brought to bear upon the minds of men in the last days, having for its specific object the enslavement of mankind. The manifestations of truth connected with Spiritualism are of such a nature that they must inevitably captivate the unstable mind and bring it into entire subjection. When I speak of truth as associated with Spiritualism, I am to be understood as referring to those truths which, being true, lead to the acceptance of things that are untrue; but given apparently in the same truthful manner, appear to be equally true with that which is truth. For instance, we are told that Spiritualism unfolds truths with respect to the future of our existence, and pretends to describe the locality, the state and condition of departed spirits, and to point out the glories awaiting all mankind, and that, too, entirely outside of Christ's mission and His atoning sacrifice. In attestation of those supposed truths you are told that you may communicate with the spirits of your departed relatives—your father or mother it may be, or any of your kindred who have passed from this stage of action and have entered the spirit land; and as a further evidence of the truthfulness of the communications you receive, you may put questions to the spirits with respect to circumstances that have transpired in your family associations, that no being outside of yourself and your departed friend ever knew anything about, and you will receive a truthful answer. Now, without a knowledge of the workings of Spiritualism, its source, the instruments who work in connection with it, and the ultimatum of all, the mind of man is very likely to accept as true all that is told by the supposed spirit of departed relative or friend.

The question may here suggest itself: Is there really any truth in Spiritualism, that it exists, and that spirits commune with individuals? Yes, I have no doubt of it; but at the same time I have no doubt, either, that they are the spirits of those who were cast out of heaven in consequence of their rebellion, and who, working for and on behalf of their master, the devil, will, by the exercise of their powers, deceive many. But why should they be allowed to exercise those powers to deceive mankind? It never would have been permitted had not mankind rejected the truth; but in consequence of their rejection of the truth God permits, nay, He has declared that in the last days He "will send them strong delusion, that they may believe a lie and be damned, because they take no pleasure in the truth."

When Joseph Smith, the prophet of the nineteenth century, and of the dispensation of the fullness of times, received a revelation from God with respect to the restoration of the Gospel and re-establishment of the Church and future kingdom of God upon the earth, and proclaimed the same to the world, all mankind, with but few exceptions, rejected his testimony and cried out: "No more revelation in this enlightened age; no more communication with angels or unseen powers!" And as a consequence of the persistence of the prophet in maintaining that he had received a communication from heaven, he was persecuted, till finally he sealed his testimony with his blood.

Fourteen years after the rejection of the revelation from God, and in the same State of New York, Spiritualism first dawned upon man in the form of table-rappings, but shortly afterwards it assumed a more pretentious form, in the shape of spirit communications, and hundreds among those who rejected the revelations of God, at once and unhesitatingly grasped and folded to their bosoms the revelations of the devil. You will begin to see now why it is that the spirits speak the truth sometimes; it is in order that future revelations, which are untrue, may be accepted, and the power of the evil one hold a more potent empire over the minds of its votaries, particularly when that power assumes to be a form of worship adapted to individual requirements, pointing to a future of joy and happiness.

The fallen spirits before their expulsion from heaven were with us in

that pre-existent state, doubtless among that vast number of the sons and daughters of God who joined in that anthem of praise: "When the morning stars sang together, and all the sons of God shouted for joy," at the prospect of the creation of a world whereon man, in his then unembodied state, could come and take upon himself, by the laws of pro-creation, a body in which the spirit might be tabernacled, and be enabled through the atonement of Christ to "work out his own salvation with fear and trembling."

These spirits, then, that work through spiritualist mediums, were acquainted with us before the fall, and since that time they have watched the career of our forefathers from the time of Adam down to the present. They are conversant with every circumstance connected with the life of our fathers, our mothers, and our relatives, and can truthfully describe circumstances in the life of each, or any number of our friends who have passed away from time, and who have entered within the confines of the great cycle of the eternal future. But these truths, as I have before stated, are told with a view to create in the mind a fixed reliability, if possible, on all their communications. The prophet Isaiah, when speaking to the children of God, says: "And when they," that is some power outside of God, and with whom He had no association—"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" Say unto all such: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah viii, 19, 20).

Dear Saints, we as a people of God believe that the dead are looking to us, the living, to assist in their redemption, and it hath pleased God, in fulfilment of the Scripture, to turn the hearts of the fathers to their children, and the hearts of the children to their fathers, in order that the chain may be properly linked together, and the redemption through Christ be full and complete. Hence our baptisms for the dead who have passed away without a knowledge of the requirements of the Gospel, and the saving nature of its ordinances, and this is according to the "law and the testimony," and it suits us, as Latter-day Saints, much better than to seek after those having "familiar spirits," or "wizards who peep and mutter," and who pretend to obtain information from the dead in matters pertaining to the salvation of the human race, contrary to the testimony of Jesus, accompanying which is the following rebuke: "Ye have Moses and the prophets; if ye will not believe them, neither will ye believe though one rose from the dead." It is far better for us to trust to the revelations of God through His inspired prophets and apostles, than to trust to the mutterings of spirits who simply recognize in Christ a man of superior intellectual powers, and whose counsels and instructions were good, but who, nevertheless, had no just claim to being called the Son of God. We, Latter-day Saints, are satisfied to recognize Him as the Son of God with power, who through His death and resurrection has brought life and immortality to light, and has opened the way for all that desire it, to regain a position as sons and daughters of God among His redeemed and sanctified, and become indeed members of the general assembly and Church of the firstborn, whose names are written in heaven.

Let us, then, having an assurance of better things than Spiritualism can offer—let us cleave to that which is good, so that it may be said to us as it was to the Church of Philadelphia: "Because thou hast kept the word of my patience, I also will keep you from the hour of temptation that shall come upon all the world to try them that dwell upon the earth; behold, I come quickly, hold fast that which thou hast, that no man rob thee of thy crown. Amen."

A more glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness should begin on ours.

THE SOCIAL INFLUENCE OF THE "BAR."

A GREAT American writer has lately given a terrible account of "The Social Influence of the Saloon" in his country. The article is very grave, and every word is weighed, but the cold precision of the paper attracts the reader with a horrible fascination. The author does not so much regret the enormous waste of money, though he allows that about two hundred millions of pounds sterling are spent yearly in the States on strong drink; but he mourns most because of the steady ruin which he sees overtaking the social happiness of his country. The saloon is subtly corrupting the men of America, and the ghastly plagues of selfishness, brutality, and immorality are spreading with cruel swiftness. The great author's conclusion is more than startling, and we confess to having caught our breath when we read it. He says in effect, "We sacrificed a million men in order to do away with slavery, but we now have working in our midst a curse which is infinitely worse than slavery. One day we shall be obliged to save ourselves from ruin, even if we have to stamp out the trade in alcohol entirely, and that by means of a civil war." Strong words—and yet the man speaks with intense conviction; and his very quietude only serves to emphasize the awful nature of his disclosures. As we read on we saw with horror that the description of the state of things in America accurately fits our own country. We do not talk of a "saloon" here, but "bar" means the same thing; and the "bar" is crushing out the higher life of the English middle-class as surely as the saloon is destroying American manhood. Last year we spoke some plain words on the subject of "Drink" (No. 2239), but our object then was to describe a certain medical treatment which tends to cure those who suffer from bodily affliction through excessive drinking. The question with which we now propose to deal is far wider, and we approach it with a feeling very like awe. Amid all our material prosperity, amid all the complexities of our amazing community, an evil is at work which gathers power daily and which is actually assassinating, as it were, every moral quality that has made England strong and beneficent. Let us begin with a picture. The long curved counter glistens under the flare of the gas; the lines of gaudy bottles gleam like vulgar, sham jewellery; the glare, the glitter, the garish refulgence of the place dazzle the eye, and the sharp acrid whiffs of vile odor fall on the senses with a kind of mephitic influence. The evening is wearing away, and the broad space in front of the "bar" is crowded. A hoarse crashing babble goes steadily on, forming the ground-bass of an odious symphony; shrill and discordant laughter rises by fits and starts above the low tumult; a coarse joke sets one group sniggering; a vile oath rings out from some foul-mouthed roysterer; and at intervals some flushed and bleared creature breaks into a slavering laugh which has a sickly resemblance to weeping. At one of the side-tables a sodden brute leans forward and wags his head to and fro with ignoble solemnity; another has fallen asleep and snores at intervals with a nauseous rattle; smart young men, dressed fashionably, fling chance witticisms at the busy barmaids and the nymphs answer with glib readiness. This is the home of Jollity and Good-fellowship; this is the place from which Care is banished; this is the happy corner where the social glass is dispensed. Alas for the jollity and the sociability and all the rest of it! Force yourself to study the vile spectacle, and you will soon harbour a brood of aching reflections. The whole of that chattering, swilling mob are employing their muddled minds on frivolity or obscenity, or worse things still. You will hear hardly an intelligent word; you will not catch a sound of sensible discussion; the scraps of conversation that reach you alternate between low banter, low squabbling, objectionable narrative, and histories of fights or

swindles, or former debauches. Here is an actual sample of fragments of talk heard at intervals and secured by help of a perfect verbal memory. "We had penny nap till four, and old Tom copped the brewer badly. He wanted to sleep with his head on the kerb, but Joe and I lugged him along—and a nice job we had. We were very little better ourselves, but we got him home; and he had a nice head on this morning, I tell you. I won eight-and-six, Bill dropped four pound, and Tom was winning until he took an extra dose of lotion. I swore I'd be on the strict Q.T.; but here I am, and I'll go home boozed again." Observe that the patrons of the "bar" have a peculiar slang of their own. There are about one hundred and twenty different euphisms used to express the fact that a man was intoxicated. "Cop the brewer" is one; and to "have a head on" is to suffer from the excruciating bilious headache which can be relieved only by more poison. Pass on and catch more of this delectable conversation. "So I says, 'This is good business;' and I went right away to Georgie's pub., and I says, 'What price Phœnix?' 'I'll give you sevens,' says he. No fear!' I says. 'Lay me nine to one.' 'It's a bet,' he says; and I shot him. That horse come up to nine to four, and I could have got out, but I hung on, and I drew my nine quid; so it isn't a bad week." "Well, we went outside and had it out: we had four rounds together, and then the police interfered, and we had a good chance of being run in." "Just as he finished his fourteenth whiskey he turned queer, but we went on, and I couldn't see my pen this morning. The governor says, 'You don't look well. Better lie up to-day;' and I never was so glad in my life. First thing I had was brandy and soda; and then I was like a corpse till six o'clock. If you'd buried me, I should have been rather glad." "You never brought me those gloves, you bad boy! I'll not speak to you again." "All right, darling—I forgot, but I'll fetch them to-morrow. Think of my poor heart if you forsake me!"

Middle-aged men tell interminable stories about money or smart strokes of business; youngsters wink and look unspeakably wise as they talk on the subject of the spring handicaps; wild spirits tell of their experiences at a glove-fight in some foul East-end tavern; amorous exploits are detailed with a fullness and freedom which would extremely amaze the ladies who form the subject of the conversation. In all the nasty confusion you never hear a word that can be called manly, unless you are prepared to allow the manliness of pugilism. Each quarter-hour sees the company grow more and more incoherent; the laughter gradually becomes senseless, and loses the last indication of pure merriment; the reek thickens; the dense air is permeated with queasy smells which rise from the fusel oil and the sugared beer; the shrewd landlord looks on with affected jollity, and hails casual friends with effusive imitation of joy; and last of all "time" is called, and the host of men pour into the street. They are ready for any folly or mischief, and they are all more or less unfitted for the next day's work. Strangely enough, many of those wretched fellows who thus waste time amid sordid surroundings come from refined homes; but music and books and the quiet pleasant talk of mothers and sisters are tame after the delirious rattle of the "bar," and thus bright lads go home with their wits dulled and with a complete incapacity for coherent speech. Now let it be remembered that no real friendships are contracted in those odious drinking-shops—something in the very atmosphere of the place seems to induce selfishness, and a drinker who goes wrong is never pitied; when evil days come, the smart landlord shuns the failure, the barmaids sneer at him, and his boon companions shrink away as though the doomed man were tainted. Monstrous it is to hear the remarks made about a lost soul who is plunging with accelerated speed down the steep road to ruin. His companions compare notes about him, and all his bodily symptoms are described with truculent glee in the filthy slang of the "bar." So long as the wretch has money he is received with boisterous cordiality and encouraged to

rush yet faster on the way to perdition; his wildest feats in the way of mawkish generosity are applauded; and the very men who drink at his expense go on plucking him and laughing at him until the inevitable crash comes. We once heard with a kind of chilled horror a narrative about a fine young man who had died of *delirium tremens*. The narrator giggled so much that his story was often interrupted; but it ran thus—"He was very shaky in the morning, and he began on brandy; he took about six before his hand was steady, and I saw him looking over his shoulder every now and again. In the afternoon a lot of fellows came in, and he stood champagne like water to the whole gang. At six o'clock I wanted him to have a cup of tea, but he said, 'I've had nothing but booze for three days.' Then he got on to the floor, and said he was catching rats—so we knew he'd got 'em on.* At night he came out and cleared the street with his sword-bayonet; and it's a wonder he didn't murder somebody. It took two to hold him down all night, and he had his last fit at six in the morning. Died screaming!" A burst of laughter hailed the climax, and then one appreciative friend remarked, "He was a fool—I suppose he was drunk eleven months out of the last twelve." This was the epitaph of a bright young athlete who had been possessed of health, riches, and all fair prospects. No one warned him; none of those who swilled expensive poisons for which he paid ever refused to accept his mad generosity; he was cheered down the road to the gulf by the insane plaudits of the lowest of men; and one who was evidently his companion in many a frantic drinking bout could find nothing to say but "He was a fool!" At this moment there are thousands of youths in our great towns and cities who are leading the heartless, senseless, semi-delirious life of the "bar," and every possible temptation is put in their way to draw them from home, from refinement, from high thoughts, from chaste and temperate modes of life. Horrible it is to hear fine lads talking familiarly about the "jumpy" sensations which they feel in the morning. The "jumps" are those involuntary twitchings which sometimes precede and sometimes accompany *delirium tremens;* the frightful twitching of the limbs is accompanied by a kind of depression that takes the very heart and courage out of a man; and yet no one who travels on these islands can avoid hearing jokes on the dismal subject made by boys who have hardly reached their twenty-fifth year. The "bar" encourages levity, and the levity is unrelieved by any real gaiety—it is the hysterical feigned merriment of lost souls.

There are "bars" of a quieter sort, and there are rooms where middle-aged topers meet, but these are, if possible, more repulsive than the clattering dens frequented by dissipated youths. Stout, staid-looking men—fathers of families—gather night after night to sodden themselves quietly, and they make believe that they are enjoying the pleasures of good-fellowship. Curious it is to see how the fictitious assertion of goodwill seems to flourish in the atmosphere of the "bar" and the "parlour." Those elderly men who sit and smoke in the places described as "cosy" are woeful examples of the effects of our national curse. They are not riotous: they are only dull, coarse, and silly. Their talk is confused, dogmatic, and generally senseless; and, when they break out into downright foulness of speech, their comparatively silent enjoyment of detestable stories is a thing to make one shiver. Here again good-fellowship is absent. Comfortable tradesmen, prosperous dealers, sharp men who hold good commercial situations, meet to gossip and exchange dubious stories. They laugh a good deal in a restrained way, and they are apparently genial; but the hard selfishness of all is plain to a cool observer. The habit of self-indulgence has grown upon them until it pervades their being, and the corruption of the "bar" subtly envenoms their declining years. If good women could only once hear an evening's conversation that passes among these elderly citizens, they would be a little

* This is the elegant public-house mode of describing *delirium tremens*.

surprised. Thoughtful ladies complain that women are not reverenced in England, and Americans in particular notice with shame the attitude which middle-class Englishmen adopt towards ladies. If the people who complain could only hear how women are spoken of in the homes of Jollity, they would feel no more amazement at a distressing social phenomenon. The talk which is chuckled over by men who have daughters of their own is something to make an inexperienced individual redden. Reverence, nobility, high chivalry, common cleanliness cannot flourish in the precincts of the "bar," and there is not an honest man who has studied with adequate opportunites who will deny that the "social glass" is too often taken to an accompaniment of sheer uncleanness. Why have not our moral novelists spoken the plain truth about these things? We have many hideous pictures of the East-end "drinking-bars," and much reproachful pity is expended on the "residuum;" but the evil that is eating at the very heart of the nation, the evil that is destroying our once noble middle-class, finds no assailant and no chronicler. Were it not for the athletic sports which happily engage the energies of thousands of young men, our middle-class would degenerate with appalling rapidity. But, in spite of athletics, the "bar" claims its holocaust of manhood year by year, and the professional moralists keep silence on the matter. Some of them say that they cannot risk hurting the sensibilities of innocent maidens. What nonsense! Those maidens all have a chance of becoming the wives of men who have suffered deterioration in the reek and glare of the "bar." How many sorrowing wives are now hiding their heart-break and striving to lure their loved ones away from the curse of curses! If the moralists could only look on the mortal pathos of the letters which we receive, they would see that the maidens about whom they are so nervous are the very people who should be summoned as allies in our fight against a universal enemy. If our brave sweet English girls once learn the nature of the temptations to which their brothers and lovers are exposed, they will use every force of their pure souls to save the men whom they can influence from a doom which is death in life. We have done our part, and we know that we shall have the thanks of sorrowful women all over the world.—*Family Herald.*

MAY HAVE TWO WIVES IN NEW YORK STATE.

WHILE there has been and is so much fuss and fuming with regard to polygamy and cohabitation in Utah, it is not without interest to note the fact that both are legally permissable under certain circumstances in the State of New York. The knowledge of this fact is doubtless very limited. Under the following circumstances the law of that State permits polygamy and a man to live in lawful wedlock with two wives. If a man's wife deserts him, and for five years he does not know whether she is living or not, he may take a second wife. If, after he is married the second time, the first wife returns, he must support both wives. Both are his lawful wives and are entitled to dower. If they are willing to live together in one house and mingle their families that is nobody's business.

Of course the instances must necessarily be few and far between, the conditions being exceptional, but in New York and other States of the Union there is an amount of what Dr. Bacon calls "consecutive polygamy"—divorcing one wife in order to marry another—that ought to cause the country to close up on the "Mormon" marital system, especially so far as existing family organizations are concerned. But consistency and straight forward business are not conspicuous traits of the present generation.—*Deseret News.*

Honor your engagement. If you promise to meet a man or to do a certain thing at a certain moment, be ready at the appointed time.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 11, 1887.

CHARITY.

CHARITY is a theme which has occupied the attention of the prophets and servants of God in all ages of the world, and in all lands. We do not mean that charity which merely gives a few pence to a beggar, or that feeds the hungry or clothes the naked. But we refer to that higher and nobler charity of which these acts are but expressions. That there is a distinction between the charity of which we propose to speak, and the giving of goods to relieve the poor, may be understood from this expression of Paul's: "Though I bestow all my goods to feed the poor, * * * and have not charity, it profiteth me nothing." Hence there is a charity other than that of giving one's goods to sustain those in distress. And it is that charity the prophets have spoken of as being the sum of all virtues. That Paul regarded charity as superior to any other spiritual gift, and the crowning excellence of all Christian virtues, is evident from his letter to the Corinthians, wherein he says:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. * * * And now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Cor. xiii, 1–7, 13).

As charity is the most excellent of the Christian virtues, so also is it the most enduring. For the same inspired writer above quoted, tells us that "whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away;" but "charity never faileth." The reason of this is that tongues, interpretations, prophecies, etc., are a means of education and instruction in righteousness, until man attains to a perfect knowledge of the things of God; and when he reaches that state of perfection, personally he has no more use for those means by which he acquired his perfect knowledge, and therefore may set them aside as childish things; just as the man who has perfected his education in

the schools of men may dispense with his maps, charts, globes, and blackboards that were all necessary to assist him in acquiring the knowledge of the things they were employed to illustrate—but charity, which is the pure love of God, shall endure forever.

We understand that men generally accept the idea that charity is love, but since we have the words of an inspired writer to that effect, we quote him:

"Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail. But charity is the pure love of Christ, it endureth forever. * * * Behold, I speak with boldness, having authority from God; and I fear not what man can do; for perfect love casteth out fear; and I am filled with charity, which is everlasting love."—*Mormon.* (Book of Mormon, pp. 625, 627).

That charity, or love, exists in the bosom of God, and is exercised toward man, is witnessed by the earth and all things placed upon it for his sustenance. For him the earth yields her grains, fruits and flowers. For his use the cattle on a thousand hills exist; the sheep gives its fleece, the cotton-plant its down, and the worm its shining thread. To aid him in his labor the proud horse yields his strength and speed; to cheer his heart the birds warble their sweetest songs; and for him the bee gathers sweets from every flower. For him the seasons make their mysterious round:

Summer's welcome heat gives perfect growth
To that which Spring hath sprouted;
And Autumn suns kiss grains and fruits to ripeness.
Grim Winter lulls to sleep the mystic powers—
Spring wakes refreshed, and so her work renews.
No chance work this, but through it all
In splendor shines God's boundless love for man.

Not only in nature is the charity or love of God attested, but even more direct evidence is given of it. It is written that

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii, 16).

That noble attribute of charity is no less conspicuous in God the Son than it is in God the Father. The sacrifice made by the Son was voluntary, made out of pure love for his brethren, that the means of salvation might be, through His suffering, placed within their reach. He Himself said:

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my father" (John x, 17, 18).

Moreover, the charity of the Son of God was not narrow or contracted. It opened wide its arms to the whole human race, as well to those who in their blindness were disposed to reject his mercies, as to those who, under a more enlightened intelligence, were led to receive him as the Son of God, and obey His precepts. Notwithstanding He had been hunted from city to city, despised by the learned, rejected by the rabbis, falsely accused and convicted of blasphemy, stripped of his clothing, crowned in mockery with thorns, spat upon, beaten, scourged with ropes while driven bare-footed over the pavements of Jerusalem, bending beneath the weight of his cross, nails driven through his quivering flesh, made the companion of thieves in His dying

agonies—yet, notwithstanding all this, His magnanimous soul, filled with the charity of a God, could rise to the grandeur of saying while pain racked every nerve—"Father forgive them, they know not what they do!"

"Greater love hath no man than this," saith the Scripture, "that a man lay down his life for his friends." But the Son of God not only laid down His life for His friends, but for those who were his enemies and reviled Him, and they may have all the advantages that have been secured by His suffering, provided they will repent of their sins.

Thus God hath given the greatest possible evidence of His charity—His love for mankind. And having set the example in the exercise of this crowning virtue, He has commanded that those who take upon them His name, and who aspire to be indeed His disciples, to walk in His footsteps by developing and exercising the same noble attribute:

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John xiii, 34, 35).

And as Christ loved not only His friends, but His enemies also, so likewise has He enjoined it upon His followers to do the same. At least so we understand the doctrine of the Sermon on the Mount, wherein it is said:

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v, 43—48).

The last sentence will, of course, be understood relatively. That is, we are expected to become as perfect in our sphere as God is in His.

In addition to the instructions of the Savior given in the foregoing quotation, we are admonished "above all things to have fervent charity among ourselves: for charity shall cover a multitude of sins" (1 Peter iv, 8.) That is, it will operate upon the principle of "blessed are the merciful, for they shall obtain mercy."

But let us not be led to a conclusion from these considerations that we are justified in winking at sin and corruption. The man who sees his friend commit a wrong without reproving him; or day by day sees him acquiring pernicious habits which mean death, moral and spiritual, without admonishing him for these evils, or sounding some note of warning, is no true friend, and it must be a false charity that so proceeds.

This brings us to the consideration of the elements of charity, for hitherto we have viewed it as a whole. Paul tells us that "charity suffereth long, and is kind; * * * is not easily provoked." In other words, one of its chief elements is mercy—'mercy, the quality of which is not strained, but which droppeth like the gentle rain from heaven upon the place beneath; being twice blessed; blessing him that gives, and him that takes, and is mightiest in the mightiest.' But while mercy is the chief, it is not the sole element of charity. There is another equally prominent, and that is justice.

Those who have looked upon justice as being stern and harsh, will think it has but little to do with sweet charity. But as men are frequently most merciful when most just, so likewise are both Gods and men most charitable when most severely just. Rob charity of justice, and it is degraded to a maudlin sentiment. Rob it of mercy, and you destroy it altogether. Rightly balance the relative claims of justice and mercy, and you have charity perfected—that charity which burns in the bosom of the Gods and shines through all their acts.

Take an illustration of the idea: Infidels look upon the flood which destroyed the inhabitants of the earth in the days of Noah, as unmitigated cruelty on the part of Deity. And at first view the destruction of the antediluvians does smack more of the action of a God of vengeance than a God of love. But let other facts be taken into account, and that general destruction, terrible as it was, is stripped of every vestige of cruelty. It is a grand truth, susceptible of the most positive proofs of Holy Writ, that man is a dual being, composed of spirit and body; and that the spirit has a pre-existence in the eternal worlds before its union with the body in this world. It is also true, abundantly demonstrated to be so in the experience of mankind, that the mind or spirit is materially influenced by its earthly parentage and early training. Now, keeping these truths in mind, let it be remembered that the antedilvians had become altogether corrupt, utterly incapable of producing a pure offspring, or training them to follow virtuous lives: in the language of Scripture, "every imagination of the thoughts of their hearts was only evil continually." To have allowed them to continue the propagation of their kind would have resulted in cursing myriads of pure spirits with a corrupt parentage, and they would have walked in all the wickedness of their fathers. Now, which was the more merciful part, to permit those wicked antediluvians to go on multiplying their species, and thus curse untold millions in future generations, or destroy them and re-people the earth through a nobler parentage? We think there can be no two opinions as to which would be the wiser and more charitable of the two courses. There are a number of things infinitely worse than death—a life of dishonor, or of infamy, or of wickedness being among the number. Surely it is so when it involves the rearing of offspring to partake of that corruption. Hence, after sending among the antediluvians preachers of righteousness to warn them of the results of their conduct, to whom they gave no heed, they were destroyed. It was at once an act of justice and of mercy—aye, of charity to untold millions of those unembodied spirits that otherwise would have come to the earth through that wicked parentage, only to practice all the abominations of their fathers, forgetting God except to blaspheme His holy name, curse Him, and die. So also with the destruction of the wicked cities of the plain—Sodom and Gomorah—and their inhabitants. So with all those judgments which have swept away the wicked. Those acts of Deity which have the appearance of cruelty viewed in the partial glance we get of things, if seen and considered in full view of all the consequences involved, we should see shining in every case the love of God—the charity of an infinitely loving Father.

Let it be remembered then, that charity is the pure love of God, a com-

pound of justice and mercy, with their relative claims nicely balanced, and always exercised with a view to the welfare of His children. It is a principle which has actuated the Gods from all eternity, and will continue to govern the actions both of men and Gods when tongues, interpretations, prophecies, healings, etc. have fulfilled their purposes and shall be laid aside, if not forgotten. It is the principle which sent the Son of God among men to suffer, bleed and die; it was the operations of the same principle in the bosom of the Messiah which led Him to volunteer the performance of His noble part in man's redemption. It is the workings of the same principle in the hearts of the Elders of Israel in this day which makes them give a ready consent to go to the nations of the earth and preach the Gospel, without purse or scrip, enduring toil and anxiety, together with the sacrifice of business advantages and the fond association of families and friends, enduring the scorn and ridicule of an unbelieving generation. It is this principle, born of faith and hope, that has enabled the Saints of all ages to do good to those who have dispitefully used them—not answering revilings with reviling, but cursing with blessings—being not "overcome with evil, but overcoming evil with good."

Charity is tender in look, gentle in deed, and oft through smiles sheds tears. She extends a friendly hand to the distressed, and gives a word of sympathy to the neglected; forgives while she reproves the fault of a friend, and is willing to forget the practiced cunning of an enemy. In short, charity in man is the crown of all excellence, in God, the noblest attribute. R.

PRESIDENT Teasdale returned from Birmingham on Tuesday morning, July 5th, where he had been to attend Conference. He reports very favorably of that Conference. Twenty-eight had been baptized during the last six months, and three were baptized on Sunday evening. The Saints have had their chapel in Birmingham fresh painted, limewashed and cleaned in a most creditable manner. The singing at Conference, aided by instrumental accompaniment, was a pleasing feature. On the evening of the 4th of July they held a social party.

MINUTES OF THE SHEFFIELD CONFERENCE,

HELD IN THE HALL OF SCIENCE, ROCKINGHAM STREET, SHEFFIELD, SUNDAY, JUNE 26, 1887.

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ELDERS from Utah present: Apostle George Teasdale, President of the European Mission; F. S. Bramwell, President of, and Samuel Francis, jun., John V. Long, Geo. W. Wadsworth, M. D. Higbee, John Howard and John Batty, Traveling Elders in the Sheffield Conference. Also W. H. Hill and S. S. Hulet, Traveling Elders in the Leeds Conference.

10 a.m.

The congregation was called to order by President Bramwell. Singing. Prayer offered by Elder Bramwell. Singing.

After Elders Francis and Higbee administered the Sacrement, President Teasdale addressed the Saints upon partaking of the emblems of the Lord's Supper worthily; and dwelt at length upon the duties of the Lat-

ter-day Saints, and the obligations they are under to live strictly in accordance with the requirements of the Gospel.

The time was then occupied by giving in the reports, which were briefly as follows:

Elder Charles Parkin, President of the Sheffield Branch, said the Branch as a whole was in a good condition. The Saints were united and desirous of doing right. Expressed himself as feeling well in performing his duties.

Elder Eli Hardwick, President of the Chesterfield Branch, felt well, but was sorry he could not report his Branch in a more flourishing condition. Had some very good Saints, and proposed laboring with the negligent.

President Andrew Gregory, of Pilley Branch, stated that it was prosperous, and they had good Saints among them. They were enduring just now abuse and persecution, but this strengthened the members in the faith and was stiring them up to diligence.

President Elijah Turner, of the New Tupton Branch, regretted being unable to say that the Saints in his Branch were united. There were some neglectful, while a few were attentive and doing well.

Elder Wadsworth rejoiced in meeting with the Saints in Conference. Reported the condition of the Pilley District. A number of proselytes had been made, and there were bright prospects for more in the near future. Though considerable opposition had been met, he had no fear, and felt there was still a work to be done in that locality. Was desirous of being steadfast and attentive to his labors.

Elder Francis, jun., had made favorable progress the past six months in the Sheffield and Pilley Districts. Had come in contact with a number of the honest in heart who were investigating the principles of truth, and expected soon to administer the ordinance of baptism to a few others. He had tracted and warned the villages, and felt to labor energetically for the strengthening of the cause.

Elder Higbee found but few in the Chesterfield District who cared to listen to the principles of the Gospel, but felt cheerful in his labors and was determined to do his duty, with the Lord's assistance, at all hazards.

Elder Long felt to rejoice in the propagation of the Gospel as revealed from heaven. Had labored in the Chesterfield District, comprised of the New Tupton and Chesterfield Branches. While the prospects were not flattering, he had inducted a few into the fold recently. He was resolved, by the aid and blessings of the Lord, to open up some new fields where the Gospel had not been preached for many years. By sedulous efforts in this direction he was convinced that good could be accomplished.

Elders Howard and Batty had but lately arrived from Utah, but expressed their desires of laboring to the best of their ability for the work of the ministry, and bore testimony to the divinity of the latter-day work.

Elder Hulet bore testimony, and spoke briefly upon the necessity of works accompanying faith just as much to-day as in olden times.

Apostle Teasdale occupied the remaining time. Was pleased with the reports and testimonies that had been given. Narrated many incidents regarding early life in Utah, and cited the Saints to the reasons why persecution is brought upon them. Hoped we would be kind to ourselves, keep the commandments of God, that we might, whether living or dead, in reality be Christ's. Exhorted the Saints to diligence, and felt thankful such a good spirit prevailed and prayed for its continuance.

Singing. Benediction by Elder Hill.

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2 p.m.

Singing. Prayer by Elder Howard. Singing.

Elder Hill, being called upon, bore testimony to the kingdom of God being restored to the earth. Said, the more men have the Spirit of God, the more knowledge they gain, the better are they qualified to be righteous, virtuous and obey the laws of heaven. Dwelt upon the initiatory principles and organization of Christ's Church. He realized that "The Gospel of Christ is the power of God unto salvation.

The clerk then presented the statistical report for 1886, showing as follows: 1 High Priest, 5 Seventies, 18 Elders, 6 Priests, 8 Teachers, 7 Deacons, 131 members; total 176. Emigrated 24, excommunicated 2, died 3. To date in 1887, baptized 22 and emigrated 29.

The authorities of the Church as upheld at the last semi-annual Conference of the whole Church at Provo, Utah, were sustained unanimously; as was also Apostle George Teasdale as President of the European Mission; with the President, Traveling Elders, and Presidents of Branches of the Sheffield Conference.

President Teasdale referred to the government of Great Britian in eulogising terms, and of the freedom it affords. Thanked God that the character of the Latter-day Saints far surpassed their reputation; and explained Utah's local government, showing that affairs (as falsely represented) could not possibly exist in the "Mormon" community. He then spoke upon "The worshiping of and our relationship to God." By comprehending this we can form an idea of the love the Father has for us, and, at the same time, what should be our affection and devotion for Him. Many passages of Scripture were quoted to impress upon the hearers the fact that God is the Father of our spirits, the architect of the heavens and the earth, and the Being who is Ruler over all. Admonished us to live righteously, and invoked the blessings of Israel's God upon the honest in heart in all the world.

Singing. Benediction by Elder Francis, jun.

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6 p.m.

Singing. Prayer by Elder Parkin. Singing.

President Bramwell said it was with pleasure he arose to testify to the truth of the work and praise Almighty God for His goodness. Made reference to the existing contention among the religious sects of to-day, and of the fallacy of the doctrine of faith alone, as there are commands sparkling from every page of Scripture that must be obeyed. We are joint heirs with Jesus Christ in the mansions of heaven, and if we live for it, keeping His commandments, we shall enjoy His presence and the communion of angels; for all powers of Satan cannot prevail against our gaining these blessings, if lived for. Proved the essentiality of baptism, and delineated upon the gifts of the Holy Ghost as promised by Christ. Spoke of the persecution of the Messiah and His followers, and the same cause had prompted vile men to deride and imprison the Saints in our dispensation. His testimony was strong, and he was willing to sacrifice even life if considered expedient to the advancement of God's plans.

Apostle Teasdale thought we had had an enjoyable time, and mentioned the testimonies that had been borne and the promises made if individuals will render obedience to the Gospel of Jesus Christ, but by rejecting it they will find the gates of heaven closed against them. Said, my testimony is, that this is the kingdom of God. If you desire to be saved, obey the principles of Christ's Gospel and believe "the law and testimony."

President Bramwell thanked President Teasdale for his visit, and felt that we had received good instruction and counsel which would be profitable.

Singing. Conference dismissed by President Bramwell.

The meetings were well attended by both Saints and strangers, and we have no doubt they will be conducive of good. Peace and good order prevailed.

J. V. LONG, Clerk.

It is alike dishonest and disgraceful to contract unnecessary debt without the means of discharging it. Friendly cordiality should be extended to the man who chooses to eat plain food, to wear a coarse garb, and to live in an humble home that are truly his own, because honestly paid for, rather than to him who lives softly and delicately, and is surrounded by beauty and art, while he postpones his payments, eludes his debts, and lives, a servile dependent, on charity or the indulgence or patience of his creditors.

UTAH NEWS.

(Summarised from Territorial Papers.)

Utah is about to make another attempt for Statehood.

Mrs Langtry has recently been playing "a Wife's Peril" and "Lady Clancarty" in Salt Lake Theatre.

A new six-column, four page, weekly paper, called the *Nephi Ensign*, is now published at Nephi, County seat of Juab County.

One of the oldest, if not the very oldest, house erected in Salt Lake, is one which was erected in the Old Fort in 1847, by Osman M. Deuel. In 1849 it was removed by Albert Carrington to the corner of West Temple and First North Street, where the venerable log cabin now stands in all its primitive glory. Mr. C. R. Savage has succeeded in obtaining an excellent photograph of the decaying structure.

John Sharp, who for a number of years has acted as Chairman of the People's Party Central Committee, has resigned. Mr. Sharp has occupied the position ever since the existence of the Committee, and has rendered valuable service. His reasons for resigning are thus expressed: "I am constrained by a sense of duty to myself, and to the best interests of the people whom we have the honor to represent, to take this step; the duties devolving upon me in private life preclude me from giving the time and attention necessary to successfully discharge the duties of chairman of your committee." Mr John R. Winder has been elected to succeed him.

The establishment of a canning factory in Ogden City is an assured fact. The gentlemen who have the enterprise in hand have been working quietly and carefully, and now operations have commenced. The old vinegar works property has been secured, and preparations are being made to put up a large quantity of stuff this season. A number of men are now at work making cans, and some of the machinery has already been received for the rest of the work; while still more is on the way. Contracts have been made with a number of Weber County farmers to furnish large quantities of tomatoes, which we are informed, will pay the farmers at the rate of $400 per acre if the present condition hold and the company is not compelled to lower its price for this class of produce. As it is now, they will be able to compete successfully with the California packers and still pay farmers a good price for what they grow. The gentlemen who have commenced this enterprise are determined to push it to success. It will be a great benefit to the farmers, and will open up to them a new source of revenue, which even now they cannot fail to appreciate and foster. It is expected that a big trade will be done this year and an enormous quantity of fruit disposed of.

Man was never meant to live only on one line, to grow only in one direction; his life may be rich and full, valuable and happy, if he but understand the laws of his being, and feed his higher nature as sedulously as he does his physical. As the wise health-seeker remembers to fill his lungs with pure and fresh air, so men must let their minds and hearts ever draw in the mental and spiritual atmosphere which they need for their best development and their highest influence.